

A
V I S I T
T O
St. Saviour's Southwark,
With Advice to
Dr. Sacheverell's
P R E A C H E R S There.

*How beautiful are the feet of those who
Preach Peace ?*

By a Divine of the Church of England.

L O N D O N,

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THE Office of a Clergyman derives so much Honour from the ends of it's Institution that it needs no Man's Pen or Tongue to magnifie it by ascribing either the *Rightful* Power of *Kings*, or the *usurp'd* Power of Popes to it: Accordingly the *Majority* of Mankind have always been disposed to revere the sacred Character of a Priest; and it never grows contemptible in their Eye till they who have the Honour to bear it, render it vile by their own Misconduct: For *Hosea's* Prophecy always holds good; *there shall be like People, like Priest*: The greater Part of a flock will hardly be very bad under the teaching of a *discreet, active and virtuous* Minister; and even those who will not be so kind to themselves as to follow his good Advice and Example, find it out of their Power not to have an Esteem for him; for the Behaviour of some few *Monsters* for *Wickedness* and *ill Temper* can't be fairly appeal'd to, to invalidate the Truth of this Observation: Now since the Credit of the Holy Order rises or falls very much by the Qualifications and Behaviour of the Members of it: it becomes us, *my Reverend Brethren and Fellow Labourers in the Gospel*, at all times to be very *jealous of our selves with a godly Jealousie*, lest we be any ways accessory to the bringing Contempt upon our selves and our Office.

And though I don't think that *Contempt of the Clergy* is so predominant a Vice amongst us as the constant Readers of *Rehearsals* and *Observers* may be apt to conceive, (for, as on the one hand I don't reckon the *having* some particular *Men's Persons in Admiration* for the sake of a Party properly a Mark of Esteem for their Function; so on the other Hand, some particular Clergy-men being *less respectfully* treated on the account of gross Miscarriages which provokes the Laity to slight them, does not argue those who receive them with Negligence to be ill affected to their Order.) yet, since some Men's Temper may require more *secular* Marks of Honour for their Office than my own Notions of that Matter do, I will not argue any thing from my narrow Observation of People's Behaviour to the Clergy against this popular Complaint: It being then taken for granted, that there is an inveterate Prejudice in the main Body of the Nation against the Clergy, and too great a Forwardness in them to treat them as a despicable Society of Men; you must agree with me, Gentlemen, that this Prevalence of a disaffected Mind in the People against the Clergy lays an additional Tie on the Clergy, to an Habit of Circumspectness on all occasions: And one might reasonably hope that whilst our Standing is judg'd to be so slippery, the most Incircumspect at other times would grow cautious now every where in all that they say or do: At least
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however unwary some few may be elsewhere, methinks they should be very careful of their Behaviour whilst they are in the Pulpit : If we must give an account for every *idle World* in our common Conversation, how careful ought we be to say nothing that is *ludicrous, equivocal* and *seditions* in that sacred Oratory where we ought not to deliver any thing but what is conformable to the Oracles of God ? That is a Place which a pious Minister ascends with a trembling from the honest Sollicitude he has to speak what he ought to speak with a due Influence upon the Minds of his Hearers: 'Tis but a small Share of our time that is spent there ; and yet the Affair of the highest Consequence, (the Salvation of Immortal Souls) depends upon the Success of our Pains in that Place : O then what Prayers, what Preparation of Study, what Guards of Prudence, what Exemplariness of Zeal and Devotion, what Condescension in the way of Address can be thought too expensive to us to recommend our Exhortations from thence to our Charge ? All being little enough (God knows) to gain the Speaker a candid Hearing at present in any Church throughout the Town, most of our Congregations having more in them disposed to carp at the Preacher than there are others ready to be edified by his Preaching.

So hard and critical is the Preachers Task be it where it will ; and yet his Province at *St. Saviours* is more difficult than elsewhere ; for since *Dr. Sacheverell's* Tryal has been over,

Curiosity and other very opposite Motives draw such Crowds of People thither; and ingage their Attention so fast to the Preacher, that a Minister by his Sermons must do a great deal of harm or good there according to the Spirit which runs through his Discourse. Whoever comes into that Pulpit, must be a Man of more than two Talents to be able to instill Devotion, Charity, Meekness; Humility and a peaceable Temper into the Minds of his Audience. An honest Discourse, tho' gracefully deliver'd, will not suffice unless it be well worded and methodiz'd to escape the open Derision of the *Atheist*, the sly Exceptions of the *Deist*, the torturing Criticisms and Cavils of the *Socinian*, the Suspicions of *Dissenters*, and the Misapplications of both *Jacobite* and *Republican Incendiaries* to their seditious Purposes, who to be sure will interpret every thing that can be wrested to the Prejudice of Religion and the Government. But certainly if Discourses by great Care and Skill and God's Blessing upon your Prayers for Success be rightly prepar'd and deliver'd in that Assembly, there are no Preachers, Gentlemen, that have so fair an opportunity as you have of doing good, if you will frame your Discourses with a Tendency to heal our Breaches, to allay the Proneness of the common People to Riots and Tumults, to dispel those groundless Fears and Jealousies which they have entertain'd of their Superiors, and to defeat the malicious Intentions of all sorts of Enemies against the Church and the present

sent Establishment of the State : This may be done by shewing them the Sinfulness and Folly of their meddling with things above their Post and Capacity, and how heinous a Crime it is to *despise Dominions and speak evil of Dignities* ; and this is more aggravated when our Sovereigns, Generals, Prelates and Statesmen have in the space of seven years done more to strengthen our Constitution, and to promote true Church of *England* Piety by our Charity Schools, and bountiful Corporations of great and good Men, to propagate Christian Knowledge and Morality at home and abroad, than had been done in the Course of an hundred years before : You ought also upon all fit occasions to shew your Audience how signally God has rewarded the Illustrious Piety of the Queen with an amazing Series of Victories and Successes : Thus you may inspire them with Gratitude to God, their good Queen, and those who act under her for the publick good, and describe to them the Preferribleness of their Condition to theirs who live under a neighbouring Government : And that neither any of these or other useful Subjects may be omitted, you would act advisedly in consulting together & dividing these Topics amongst you, in such an orderly Method that that Congregation may be as sure of hearing *the whole Counsel of God* from you, as they would be, if supplied by their Regular Teacher. Now Part of this Counsel is a quiet Behaviour of our selves in our respective Stations and Thankfulness to God and the Powers, that are ordained by God for the peaceable Enjoyment of our pure Religion in the Church,

and the happy Consistency of Prerogative and Liberty in the State: And yet I fear Dr. Sache-Hearers have heard nothing upon this Subject, as yet from his Friends; tho' it is made too too seasonable by that Spirit of Faction and Ingratitude, to the Ministry which has put the Town in such a Ferment. I wish it were out of my Power to say, there has been preaching there; which is directly subservient to those unnatural Agitations which have proceeded from unreasonable Calumnies and Discontents: Whether they have been design'd for that purpose, I will not pretend to determine, but I must say that if I had a mind to encourage our late Commotions, I would choose to preach in that way as the properest for the Service of so black an Intention, without exposing my self to the lash of the Laws in force against Disturbers of the Peace: And had I not been an Ear-witness of one Discourse my self; the Reader had escaped the Trouble of this Paper, tho' others had complained of it to me before, and to my Knowledge High-church-men who have gone thither with a very different Disposition from a Desire to cavil, have been so shock'd by what they have heard that they have come away scandaliz'd and disgusted: I grant that *those Physicians are the honestest, who tell their Patients plainly of their case* (as one of *these* Preachers very acutely observ'd), But then thought the Part of *spiritual* Physicians was to lay open the Diseases of *Souls*; not the Weaknesses of *Government*; much less to make Sores where they find none, and to villifie an Administration to which they owe so many Blessings, and amongst
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the rest, the Happiness of *not being ruined in their own way* : The *Liberty of the Subject* does not imply the Liberty of a Boutefeu, tho' our Adversaries are pleas'd to strain it to that invidious sense when they exclaim against the wisest Advocates for the Privileges of the Subject assign'd him by the Laws of our Constitution.

But supposing the *Queen*, and her *Ministry*, and the *Parliament* were erroneous in their Administration, and 'twere the Ministers Duty, as undoubtedly *to cry aloud* against the false steps of *States-men* in their *Politicks* ; as it is to cry aloud against every kind of Vice, tho' they themselves were known to be guilty of them : Yet, I beg leave to expostulate, would the Ministerial Commission to arraign their *Vices*, empower us to arraign their *Persons* for them from the Pulpit ? And if it did, sure the Inditement ought to be drawn in their Hearing, and not before the Governours of Boats and Barges, in their furbelod Galleries at St. *Saviours* : But not to digress, our Saviour's Tribunal, as well as his Kingdom, was not of this World : His Ministers therefore have no Commission to *judge Men*, but their *Actions* ; much less ought we to be *Accusers*, and *Defamers* of *Princes* and *Lawgivers*. If Preachers have a Commission of this kind, I could never yet find it in the *Scripture*, and therefore, I believe my *Illumination* in this point, will come too late, to convince me of a guilty Silence on that Account. The Doctrine of Passive Obedience, and your great Concern for the credit of it, methinks, might teach Men
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better Expedients of reforming *Criminal Grandees*, than by *lifting their Voice like a Trumpet* against them, before the giddy Vulgar: They should rather watch for a private Access to them, and the most handsome Introduction for their Reproof, that Thought and Speech could possibly furnish them with; and at the offering of their Remonstrance, all the modest Passions in Nature should be summon'd together into the air of their Looks and Behaviour, to testify with what Reluctance they deliver their Message, and that nothing, but the most passionate Desire of Fidelity to God, and to their Country, and their own Souls; and the Souls that they attempt to deliver by their Reproof, would have prevail'd with them to do it: Nor would they do this, even thus modestly, till they had humbled themselves for their own Sins, and Neglects in their Function by Fasting and Prayer in their Closets saying; *Lord, who am I, that I should speak this Message in such a Presence?*

This was *Nathan's* Conduct, when he was commission'd by God, to reprove *David* for his great Crimes, not for Errors in Politicks: If therefore some Clergy-mens Heads are so unhappily turn'd, as to think Matters go wrong at the Helm, and that 'tis their Business to rectify this *imaginary Male-administration* of the *higher Powers*. Since they fancy, they ought to reprove, let them at least reprove with as much Modesty as *Nathan*; for as much as the boldest and most assuming Person amongst them will, I hope, confess that they do it with a less evident Commission and Authority; *for the wrath*
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of Man worketh not the Righteousness of God. And as the Pulpit is not a proper Bar for arraigning Princes, and Ministers of State ; so I presume, 'twas never design'd for Preachers venting their spite in bitter virulent Satyrs, against those of their Brethren by Function, who have higher Stations in the Church than themselves : If it were reasonable for Clergy-men to condemn one another, for not being of the same judgment in every particular that lies undetermin'd by any public Books to which they all assent and subscribe ; yet, why should they take the freedom of exposing their Adversaries, where 'tis a rare Accident, if one of them prove to be an Auditor of the Charge that is brought against them ? This *bitter Zeal*, this sort of Wisdom cannot be from above : It looks very *suspicious*, as tho' it came from *worldly Emulation*, and if thoroughly examined, will I fear appear to be *sensual*, and *devilish*. Oh therefore, I beseech you by those bleeding Wounds which our Church has already received, and daily is receiving from the unhappy Divisions of her Clergy ; (for have not the Affections of the People been alienated from a great part of the Clergy this way, according to the Party they side with ?) I beseech you, I say upon this Account, for your own sakes, as well as theirs, that you would not give your selves the Liberty which some of your Predecessors have done ; nor *handle the word of God deceitfully* ; But they most certainly have done so, who after they have read a Text against Infidelity and Apostasy, have no sooner explained the Subject of it ; but they fly from
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it, into Invectives against that part of their *Reverend Brethren*, who are unfortunately called *Low-Church Clergy-men* for their Moderation to Dissenters, and their differing from others in some Notions relating to Government. This is not so artful a way of setting off ones self, but some Persons of a vulgar understanding may see thro it, and good and generous Souls cant but abhor it; because 'tis at the expence of the Reputation of others, who (supposing they were as much in the wrong, as I believe them to be in the right) do mean as well, or better, than their *Revilers*; and by the Books which the printing part of them have wrote, they appear far superiour to them, both in natural and acquired Abilities: Who have wrote more learnedly, more judiciously, more affectionately, or with better Success, than the incomparable *Bishop Wake*, and others of them have done; and that too, at a Time when the Popish Interest looked most formidable, and offered rich Rewards for the meer silence of that, and other *Low-Church Prelates*?

And yet from their being since prefer'd, some have been pleas'd, with a Decency and Candour peculiar to themselves, to suggest that all they did, was for the sake of it: O happy Sagacity of those brave Champions, who when our *Establishment* was covered with the blackest Clouds, Well, but the Case was alter'd since the Revolution, could foresee all the Wonders of the Revolution! and therefore Archd. *West* must be a *Judas* without doubt, who hardly could be a *Priest* before it: This is true *High-Church Charity* indeed; However,

ever, it has one good Property in it, for it owns the Revolution, wants Archd. *West's* Principles to support it, and that no one without them can honestly swear to the present established Government. But the vindication of so worthy a Person, as Archd. *West*, ought not to depend on these Mens Courtesie, and therefore, I beg leave to put them in mind, that in the beginning of the present Reign, there were a Set of Ministers, who were far from preferring Clergymen of the Doctor's Principles, and yet all who had the honour to know him *then*, remember him to be of the same mind, as he is now; wherefore the Doctor's Preferments which he has had since, and are as much below his Merit, as he is above the malice and contempt of his Enemies; do no more prove him a *Parallel* to *Judas*, than Dr. *Sacheverel's* suffering as an evil Doer, give him a Right to be compar'd to *Elijah*: For 'tis not the *suffering*, but the Cause that makes the *Confessor*. In short, if the Queen by the Advice of her *Ministry*, thinks fit to bestow her Preferments on none, but such as hold Notions consistent with her Title to the Crown; does it follow, that they would profess other Notions, provided the Throne were of another mind? After this rate of arguing, rising Clergymen must always be Men of no Conscience, and Princes shall never dispose of their Preferments according to their royal Judgment, whether right or wrong; but those who think themselves neglected for want of their Favour, must call their Affection for the Church in Question, and seditiously misrepresent their Administration

tion with turbulent Clamour, in that holy Place, where nothing should be heard, but the still Voice of Love and Devotion. But how inconsistent is this Behaviour, with so earnest a Contention for unlimited Passive Obedience, and Non-resistance? Is not censuring Parliaments, and reflecting upon the conduct of Queens and Prelates; the effect and symptom of a Resisting Spirit? I am sure, this is such a way of preaching Non-resistance, as confutes it self by bidding Defiance to both the *Legislative* and the *Executive* Power of the Kingdom. I am sure this Practise, if not effectually check'd by Authority, or voluntarily laid aside by those who are guilty of it, must involve the Church in *real Danger*. How must it grieve, and stagger the devout Admirers of some Mens *Noise*, and *Sweat*, and *Action* at St. Saviours to hear *Prelates* and *Priests* tax'd by whole-sale with *Infidelity*, *Apostacy*, and *Self-interestedness*; and *Anathemas*, and *Damnation* thunder'd out against them with an Air of Triumph and Pleasure? Can it recommend our Labours, Gentlemen, to preach in such a manner, as must bring our Auditors to the unhappy *Dilemma* of either thinking, that we want common sense; or (which is worse) of fearing, that we are quite destitute of common Honesty and Humanity? Suppose Passive Obedience be a Duty, as no doubt it is rightly stated and understood by Mr. Hoadly's own Confession; (tho' those who write, or speak against him never own this, because they would throw all the *odium* they can upon him.) Yet, is there no other Duty necessary for the Inhabitants of

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Southwark, but that? Are not *Charity*, and *Resignation*, and *Prayer*, and *Repentance*, and *Heavenly-mindedness*, and a peaceable contented discharge of the several Duties of our Stations, as necessary as that? And are not People brought with more difficulty to the constant practise of these self-denying Duties, than they are to submit to the Higher Powers, under lesser and tollerable Oppressions? Is not this a Duty of rare Occurrence? And some People have no occasion to practise it all the days of their Lives: It might therefore be sufficient to inculcate it once a Quarter: But Preparation for Death and Judgment, by *Mortification*, *Repentance*, *Devotion*, *Love of God*, *Desire of Heaven*, *Gratitude to Jesus*, and a right use of the *Lords Supper*, and other means of Grace are all of frequent, most of them of *dayly* Revolution, and should be press'd upon Mens Consciences, with all possible *Clearness* and *Fervour* in our Sermons: Would you then preserve the dignity of your Order indeed? why then you must employ your Eloquence and Warmth this way; for if ye canonce make your Hearers *good Men*, they will of course be your *Admirers*, and give *Reverence* to whom Rverence is due.

Mr. Hoadly sets you an excellent Copy this way, for *occasional* ones being excepted. (notwithstanding his *Scripturiency* in *Politics*,) His Sermons are always upon practical Subjects: The *Expressions* are well chosen; none of them course or trivial, the *Style* is *plain* and *manly* and *intelligible* without being *bald*; His *Method* is *perspicuous* and of a neat *compact* *Contexture*: His *Transitions* *elegant* and yet *natural*: His Arguments strong and nervous, with-
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out the Incumbrance of others that are *less solid* and *supernumerary* : His Conclusion is *Rhetorical* summing up the *Premises* with a *judicious Brevity* and a *Gentleman-like Address* to the Passions of his Audience : In a word, a Vein of Seriousness and Christian Concern for the Wellfare of Souls runs thro' the whole Structure and Delivery of his Discourses : And I must say that were Dr. *Sacheverell* the Reader, and Mr. *Hoadly* the Preacher at the same place : Our Order of *Worship* and *Discipline* would appear with such Lustre and Beauty, that the most prejudic'd Attendants at the Service could hardly withstand the Inducements he would there meet with to resort to it. For Dr. *Sacheverell* is as great a Master-piece at reading our Liturgy, as Mr. *Hoadly* can possibly be at defending our Church from the Press or Pulpit. He is audible without Noise or any *harsh grating Accent* to impress the close of a Sentence upon the Ears of the Congregation : And as every gesture and turn of both his *Voice* and *Body* is suitable to what he is reading throughout the whole course of the *Prayers, Creeds, Chapters and Hymns* : So he is intirely *Solemn* and *Reverend* in the Composure of his Person without *Affectation* ; nay in his very Passage too and from the Desk. And 'tis a pity such a Reader should have such Sermons preach'd over his head, as seem only calculated to raise Insurrections, and to spoil and dissipate the Devotion of that vast Assembly, after they have been wrought up by the Dr's Performance to an heavenly Frame and Temper of Mind. And certainly the Dr. is very much indebted for one Advantage to the Sentence passed upon him, since without it the World might have been ignorant of his best Talent.

F I N I S.



